

Social Construction of Social Actions and Resilience Modalities of the Khalwatiyah Samman Sufi Order Actors in Patte'ne Maros, South Sulawesi, Indonesia

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ABSTRACT:

This study aims to deeply analyze the social actions of the actors of the Khalwatiyah Samman Sufi Order in Patte'ne Maros, South Sulawesi, Indonesia, using a constructivist paradigm and a qualitative research approach. The type of research is phenomenology. Research respondents include the order's leaders, indigenous community members, village government actors, migrant community members, community figures, youth, and followers of the order, selected through purposive sampling. Data were collected through participant observation, in-depth interviews, and documentation. Data validation was conducted using source and method triangulation. Data analysis was carried out in stages through data collection, data reduction, data presentation, and development of research results using an interactive data analysis model. Research results show that there are 4 (four) types of actors who play important roles in the Patte'ne Cultural Village community, namely the leader of the tariqa, the indigenous community actors, the village government actors, and the migrant community actors, each having roles and responsibilities according to social reality in taking social actions. The community's religious social construction of social actions takes place through the processes of externalization, objectivation, and internalization in an unsystematic and simultaneous manner. The Sufi Khalwatiyah Samman tariqa, as a religious social institution, has not experienced deconstruction or dismantling of the institution but has become stronger and more sustainable to this day, even though its community has shifted into increasingly complex spaces. Social actions based on religious social identity continue to be preserved and have not undergone modification or reformation in social actions stemming from the tariqa's teachings. The strategy of strengthening modalities is more determinant in the aspects of biological and successive investment strategies, whereas the strategy of strengthening modalities through economic invasion in its social reality is external, beyond the social actions of actors and the followers of the Khalwatiyah Samman Sufi Order.

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1. Introduction

Sufi orders in Indonesia are spiritual or mystical teachings that have grown rapidly through the practice of dhikr, pledges, litanies, and guidance from the Sufi teachers. According to Aboebakar Atjeh (Anis, M, 2020), there are 41 recognized (mu'tabar) Sufi orders in Indonesia, one of which is the Khalwatiyah Samman Sufi Order, which has played an important role in spreading Islam and shaping the spiritual character of people in the Indonesian archipelago. This order also serves as a place for spiritual education (tarbiyah) through teachings of dhikr, litanies, and meditation under the guidance of Sufi teachers. The long history of the spread of this Sufi order in the Nusantara is closely related to its original network of knowledge, especially from the Middle East, which was spread all the way to the Nusantara (Indonesia) and arrived in Patte'ne, Maros, South Sulawesi in 1820 AD (Estuningtiyas, R. D., 2020). Up to the present, it has become a center for the development of the Khalwatiyah Samman Sufi Order. The order's main teachings focus on communal dhikr as the primary way to draw closer to Allah SWT, as taught by its leader Sheikh Muhammad Samman. Other core teachings include the harmony between sharia and spiritual essence, tawassul (intercession), obedience to its leader, and balancing worldly and spiritual life through practices and activities such as congregational prayer, Maddate together, pilgrimages (sarah Angregurutta), religious study sessions (Siana Mangaji), and giving advice (Razak, A.A, 2003). The continuity and togetherness of the actors and followers of the tariqa in building social relationships within their social structure across different ethnic groups, as well as their ability to maintain, preserve, and develop the condition of the tariqa by involving all elements of the social structure, is a social action and the formation of a socially and religiously constructed social reality. This social reality is a social construct created by the actors, and the actors become the determining force in

the social world, which is constructed based on the will of the actors. In addition, the possession of modalities and strategies to strengthen these modalities by the actors is indicated as the reason why this tariqa has been able to survive to this day. Bourdieu stated that capital includes both material goods and symbolic goods (Calhoun, 1993). Bourdieu believes that the position or power of an agent (individual or group/institution) in the social structure is determined by the capital they possess (Bourdieu dan Wacquant, 1992). The modality referred to is economic modality in the form of the level of material wealth and the actor's wealth. Social capital can take the form of social networks and social relationships that make it easier for actors to accumulate other types of capital, or social capital heavily depends on the breadth of connections that can be mobilized effectively and the amount of capital (economic, cultural, symbolic) that a society possesses; cultural modality or the actor's ownership of material goods considered highly prestigious, knowledge and skills recognized by official authorities, and habits that represent the agent's objective position. Modalities determine the reproduction of instruments contained in the field, whose distribution shapes the structure of the field and has power over the patterns and order that govern how the field operates, so actors can use it as power (to maintain or even seize) their positions in the field. Symbolic capital allows agents to strengthen their status in the eyes of society. Bourdieu also introduced the concepts of symbolic power, doxa, orthodoxy, and heterodoxy, which are the power to maintain or change the objective principles of uniting or separating, associating or disassociating, the power to maintain or change various classifications, the power to describe individuals, groups, or institutions through words, and the power to define situations, the place where interactions occur, determined by symbolic capital in social reality life.

An analysis of Berger and Luckmann's construction of social reality, the modality and strategies for strengthening the resilience modality of the existence of this Sufi order, which still survives and has many followers, can be linked to Bourdieu's concept of modality reinforcement strategies. Strategy plays a very important role in any arena. According to Bourdieu (Calhoun, 1993:72), in any arena there are always parties, either individuals or groups, who dominate with the power of the capital they possess. Those who are not part of the dominating group have to work hard so that the capital they have can survive, grow, and then be preserved (Rusdiarti 2004: 432-444).

LITERATURE REVIEW

a. Theoretical Perspective on the Construction of Social Reality

To analyze the social construction of actors and the community of followers of the Khalwatiyah Samman Sufi Order, the researcher uses contemporary sociology theory from the social construction framework by Peter L. Berger and Thomas Luckmann, which attempts to explain the sociology of knowledge using systematic theoretical reasoning starting from three dialectical moments: externalization, objectivation, and internalization. The sociologists related to social construction reviewed in this theoretical framework are those proposed by Peter L. Berger and Thomas Luckmann. These sociologists focus on human actions as actors in social reality. A systematic study of the sociology of knowledge is referred to as theoretical reasoning carried out systematically and simultaneously. The social construction theory by Berger and Luckmann is used by the researcher to construct the religious social actions of the actors and followers of the Khalwatiyah Samman Sufi Order.

Berger and Luckman tried to bring back the essence and role of the sociology of knowledge within the framework of developing sociological theory. Social reality is built from the social constructions carried out by actors. The social construction of social reality is carried out by the caliph or guide actors in leading the

Khalwatiyah Samman Sufi Order in Maros, South Sulawesi. This is based on Schutzian sociological thought on phenomenology and subjective meaning (Weberian), then the understanding from Durkheim-Parsonian about structure and Marxian about dialectics.

Berger and Luckmann's basic ideas about reality and knowledge in a social context are based on sociological theory, which should help us understand that social life is continuously constructed, manifesting in social actions as a social reality found in intersubjective experiences that are constantly formed. Next is figuring out a methodology or way to study experiences within the framework of social construction, aimed at grasping the essence of society through its social phenomena, which develop in both subjective and objective dimensions. Berger and Luckmann also point out that there is an intersubjective relationship, and humans are, at the same time, creators of their own world (Poloma, 1994). Next, Berger and Luckmann stated that logic is accurate and suitable because social reality has distinctive features such as being plural, dynamic, and having processes that continuously change, so there needs to be an approach to observe it. Berger and Luckmann described that everyday life reality has both objective and subjective dimensions (Berger and Luckmann, in Abrams and Hogg, 1990).

Berger and Luckmann worked to restore the essence and role of sociology in developing the framework of sociology itself. Their effort aimed to redefine the meaning of "reality" and "knowledge" based on social context. This definition is intended to provide an understanding that the life of a society is constructed and continuously ongoing. Therefore, it is necessary to have an understanding of all community activities in all their aspects, whether cognitive, affective, or conative. Simply put, Berger and Luckmann explain that social reality is found in social relationships and interactions, which are manifested in social actions based on intersubjective experiences. Through human experiences, it is continuously formed; finding a methodology or way to study intersubjective

experiences to construct social reality with the aim of discovering the essence of society that is implicit in these social phenomena. Awareness arises from the objective and subjective dimensions because society itself is a product of culture from society (intersubjectivity relationships) (Poloma, 1994); choosing the right and appropriate logic because logic has characteristics such as being dynamic, diverse, and constantly changing, so a common sense approach is needed in observing it. It requires logical and non-logical principles (thinking dialectically) of humans as paradoxical beings, because of that, everyday life has both objective and subjective dimensions (Berger and Luckmann, 1994). Berger and Luckmann stated that reality or social reality is socially constructed through interaction or daily social life. An individual's experience is certainly inseparable from their society. Berger's phenomenal view of humans is that they are creators of social reality (social reality) in an objective way through dialectical conditions that are systematically simultaneous, namely externalization, objectivation, and internalization. Based on actors' understanding of the world around them and how the behaviors considered appropriate by society are a continuous dialectical process among them, they not only live in the same world but also participate in each other's existence. When this happens, it is called the process of internalization, where individuals become members of society (Bungin, 2007). Berger and Luckmann's view, as discussed earlier, on the construction of social reality through three dialectical moments, is used by the researcher to socially construct the social reality of the actions of the leader of the Khalwatiyah Samman Sufi Order in Patte'ne Maros and its followers within their social reality world.

b. Theoretical Perspective on Social Structure

Understanding the theoretical concept of social structure, the researcher uses Berger's thinking. In the books *The Social Construction of Reality* and *Sociology of Knowledge*, Berger explains that there is an explicit hiddenness about structure. Berger states that it is an explicit

explanation about institutionalization. The term appears as a reference to the order that occurs because of certain typifications. Typification is understood as the process of creating standard social constructs based on standard assumptions. Berger explains that the origin of institutionalization is through the process of habituation. Habituation means actions that are repeated in the future in the same way, with the same effort. These actions, frequently repeated in the present and future, eventually form certain patterns. Mutual typification refers to actions that are habitual across various types of actors, and each typification is an institution, so it is reciprocal (responsiveness). Typifications are not just actions but also involve the actors within the institution. Mutual typifications come from actions that develop and are experienced together. Institutionalization starts from the typification of individual activities and other individuals who share the same goal and are involved in intertwined phases. According to Berger and Luckmann (1994), once a typification is objectified within the collectivity of actors, it relates to roles. An actor's role means that they participate in a social world, and by internalizing the role, the world objectively becomes real for them, and according to Berger and Luckmann, this is what habituation is. Berger and Luckmann (1994) stated that institutionalization is not a stable process even though, in reality, institutions have already been established and tend to persist. Due to various historical reasons, the scope of actions that have been institutionalized might experience institutional dismantling or deconstruction. To strengthen institutionalization, legitimacy or justifications explaining the key elements of institutional traditions are needed. The institutionalization of the Khalwatiyah Samman Sufi Order is necessary for preservation or survival through various strategies, so societal legitimacy is needed to sustain it through the social actions of its actors.

Berger and Luckmann state that socially constructed worlds are fragile because their existence is threatened by human self-interest or human ignorance. Therefore, legitimacy is needed for their maintenance. The question is

whether the social structure of the social reality of the Khalwatiyah Samman Sufi Order has endured until today because its social structure or institutions have been legitimized by individuals and society. This is what will be studied and understood as an objective reality through the social actions of its actors and followers.

c. Theoretical Perspective on Social Identity and Actors

The conceptualization of social identity and actors is built from a theoretical perspective to reveal the social processes that shape the institution of the Khalwatiyah Samman Sufi Order in Patte'ne Maros. Revealing aspects of social identity and actors will provide social reality for its followers, showing that social identity is a key element of subjective reality and is dialectically connected with society. Social identity is formed through social processes. To take shape, social identity is maintained, modified, or even reshaped through social relationships. The social processes involved in shaping and sustaining identity are determined by the social structure. Is the Khalwatiyah Samman Sufi Order really like that? To discuss this, the conceptualization of social identity is used to study the social processes of the Khalwatiyah Samman Sufi Order in its form, maintenance, and social relationships as a social identity in society in acting socially, so that it can survive until today. The effort to identify happens through internalization. Individuals adopt the roles and attitudes of influential actors and internalize them, making them a part of their own attitudes. By identifying influential actors, a person can identify themselves to gain an identity that is subjectively coherent and makes sense. Social internalization, identity, and social reality don't just happen once and completely; it requires socialization on how the reality that has been internalized in primary socialization is maintained in consciousness and how subsequent socialization takes place. Berger and Luckmann state that identity is a phenomenon that arises from the dialectic between actors and society; conversely, types of identity are purely social products, relatively stable elements of objective social reality. The final phase of the

internalization process is the formation of identity, which is considered a key to subjective reality that is dialectically related to society and shaped by social processes. According to Abrams and Hoggs (1990), social identity becomes relevant when one of the categories also involves a self that participates in the impulses of other members of the same group. The affiliation of several actors to a group gives rise to a sense of solidarity (in-group feeling). On the other hand, in society there are actors who, as subjective reality, interpret objective reality through the process of internalization. Internalization occurs throughout an actor's life through socialization and at the same time contributes to externalization, while trying to understand objective reality. More than that, actors also help construct knowledge together, making them active as shapers, maintainers, and changers of society. Conceptually, this involves analyzing and constructing the role of actors in shaping, maintaining, and being changers in society, especially within the followers of the Khalwatiyah Samman Sufi Order.

2. Methodology

According to Khum, to explain how to understand social reality that is constructed by a mode of thought or a mode of inquiry which produces a mode of knowing, a research paradigm is used. This represents a combination of ways of thinking, including the important questions that need to be answered, or the puzzles that need to be solved, the research techniques used, and examples of good research (Khum in Nurkhalisa, 2012; Neuman, 2013). The research paradigm used is constructivism, which considers that there is no single reality or truth; social reality is interpreted by individuals or groups, so the results will vary, and the truth of a social reality can be seen as a relative social construction. The type of research is phenomenology using an interpretivist perspective. Its sociological paradigm is Weber's social definition concerning the analysis of social actions (Denzin and Lincoln, 2009; Guba, E. 1990; Crotty, M. 2020). The phenomena that exist, whether currently or in the past, are qualitatively sourced from extensive and solidly

grounded descriptions, including explanations about the processes occurring within the local context (Silalahi, 2010: 284). The location is the Patte'ne Cultural Village in Temmapaduae Village, Marusu District, Maros Regency, South Sulawesi. Primary data were obtained from direct observation, in-depth interviews, and contemporary documents from leaders of the order, followers and non-followers of the order, religious figures, community leaders, government officials, and youth figures, selected through purposive sampling. Meanwhile, secondary data were obtained from various relevant literature, such as scientific articles, books, research reports, and recent documents. Foucault (1977) explains that the selection of informants is based on the mode of delivery related to who has the authority (status) to make a statement and from what place or institutional setting that statement is produced. The sources of informants, both key and supporting research informants, are then described, mapped, and analyzed according to the stages of the research method. The focus of the research is on the social actions of actors and the community of tariqat followers. The main instrument is the researcher themselves, along with research instruments prepared by the research team, which are used to understand or find out social processes from the construction of actors' social actions. Data collection is done by gathering research data through observation and sensing according to the research problems and objectives and developing it as needed in the field (Bunging, 2007:115). Researchers, as the main instruments of research, interact with informants and experience the meanings firsthand. The data collected (heuristic) is then selected (verification) or source criticism is applied because each source has external aspects (actual source) and internal aspects (providing information according to needs) (Notosusanto, 1971:20). The results of verification or source criticism are followed by interpretation of the facts, since facts are symbols or representatives of something that once existed, having their own objective reality (Gottschalk, 1986:24). Data validation is done through techniques like extended observation, increasing diligence, conducting member checks, and triangulation

(Moleong, 1990). The triangulation model involves using sources, methods, researchers, and theory (Denzin and Lincoln, 2011). The triangulation model used is source triangulation. The researcher compares and rechecks the degree of data reliability from information obtained through different times and tools. Source triangulation involves comparing observation data with interview data, comparing what informants say publicly with what they say privately, comparing what people say about the research situation with what they say over time, comparing someone's perspective with various opinions and views of others (Moleong, 1990), and method triangulation, which checks the reliability of research findings using the data collection techniques applied in this study. Data analysis is done in stages, which include data collection, the process of data reduction focused on selection, simplification, abstraction, and transformation of raw data from field notes, data presentation, which is arranging information conclusions into statements that allow drawing conclusions based on data reduction and presentation, and then development and conclusion making. The data analysis model used is the interactive Miles and Huberman reductive phenomenological model (Miles and Huberman, 1994; Sugiyono, 2013).

3. Results & Discusion

The Social Construction of Actors' Social Actions

Patte'ne Village, as the center of the Khalwatiyah Samman Sufi Order, has become both a research locus and a socio-cultural and socio-religious product that has been institutionalized as the center of the Khalwatiyah Samman Sufi Order. The externalization process of the order's followers involves social actions through adapting themselves to the social, cultural, and religious conditions of their community. These social actions of the actors in social, cultural, and religious life become something tangible. This process of expression is meant as a process or stage of externalization. The reality of an individual's actions in expressing himself as a real social action. The cultural village

of Patte'ne Maros, became a meeting place between the settlers and the actors who adhered to the tarekat from various regions. Individuals or actors are brought together in the Patte'ne Maros Cultural Village. Individuals adherents of the tarekat with various social realities or social realities adjust or position themselves into the universalism that prevails in the Patte'ne Maros Cultural Village, especially the teachings of the Khalwatiyah Samman Sufi Order. The actors act according to the social, cultural, and religious conditions based on the social, cultural, and religious values held by the Patte'ne cultural village. The actors do not engage in discriminatory actions. The social reality is that newcomers adapt to the limits of the community's social reality, as expressed by a member of the order who came to the Patte'ne Cultural Village with his family during the Order's Anniversary celebration to visit the order's leader and other followers, (Interview, September 12, 2025), stating: "Every year I go to Kampung Patte'ne Maros, and while I'm here, my family and I follow the tariqa and keep in touch with the tariqa leaders (Khalifah/Mursyid). I adapt myself to the conditions and situations here, especially behavior and actions while in this village. My family and I highly respect the social and religious values. I follow the teachings of this tariqa completely because my family has been following the Khalwatiyah Samman Sufi Tariqa for

generations. Since here we are all visitors but with the same goal, which is to maintain ties with the tariqa leaders and followers." Every year, newcomers who are followers of various orders come to the Patte'ne Cultural Village to carry out social, cultural, and religious activities. As a gathering place for order followers, they not only attend the anniversary of their order but also socialize with order leaders and followers from different regions, participate in the celebration of the Prophet's birthday, perform congregational prayers, and engage in group dhikr (Maddate). These actors act and form social, cultural, and religious relationships by adapting to the social, cultural, and religious conditions. Social actions in building relationships between newcomers and local residents are part of communal life because the newcomers share knowledge and bonds based on social, cultural, and religious values and norms, especially those related to the Sufi order they practice together. The indigenous people in Kampung Budaya Patte'ne Maros become a meeting point for interactions with incoming community members. They interact not only among followers of the same Sufi order but especially with the leaders of the order (Khalifah/mursyid and their families). The actions of both newcomers and locals in visiting the Sufi leaders reflect the followers' obedience and respect toward their leaders.

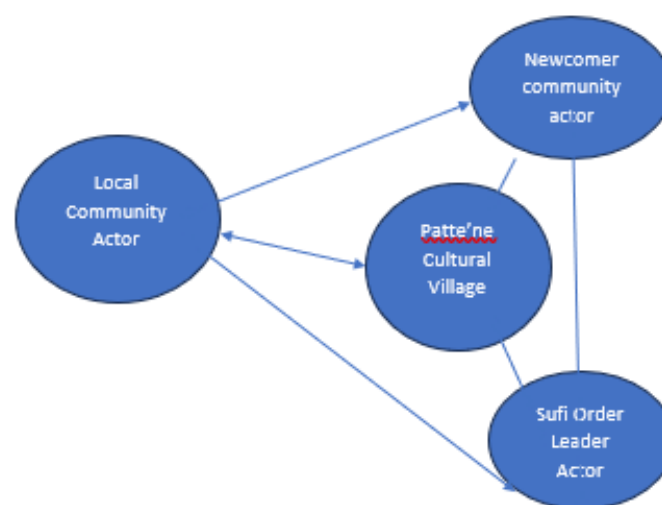


Image: Actors meet and reconstruct themselves at Patte'ne Cultural Village, the center of the Khalwatiyah Samman Sufi Order.

The meeting between native community actors, newcomers, and leaders of the tarekat in Patte'ne Village, Maros, South Sulawesi, led to the development of patterned social relations formed through an actor relationship model. Social relations among actors were initially shaped by actors within the community, with each actor having their own roles, functions, and responsibilities in the social sphere, which gave rise to personal desires, urges, needs, and goals. The meeting of actors' desires, urges, needs, and goals is something that is already shared collectively, even though there are actors who are newcomers to the community. Patte'ne Village in Maros serves as a meeting place to achieve goals such as maintaining friendships, learning, and strengthening solidarity among followers of the tariqat teachings, carried out repeatedly without any modifications or deconstruction of social, cultural, and tariqat teachings conditions. Gatherings at Patte'ne Cultural Village among actors with hopes and desires to build social, cultural, and religious relationships become motives that are internal or personal, but with the same passion, hope, and goals, they are seen as shared values. When the actors carry out social, cultural, and religious actions by showing or expressing all desires individually, these actions are called externalization.

Reality is formed as a result of social actions by actors. Village government actors help ensure smoothness and security by coordinating with security forces to assist in smooth activities, religious aspects, the implementation of congregational prayers and collective dhikr related to the actors' space to provide social, cultural, religious, and economic reinforcement for the community. The realization of social solidarity in building tolerance among actors is what is called objectification. The crystallization of shared desires shows that there is an agreement on activities together, like during the celebration of the tariqat's anniversary, where everyone works together to build a sense of community to make the event successful, and if problems arise, they also solve them together because the village government actors, indigenous community

actors, migrant community actors, and tariqat leaders all make Patte'ne Village in Maros a cultural village, serving as a meeting point for all these actors. The relationships between these actors, which then operate outside themselves (external), appear as a reality outside the actors who form them. These actors create the social, cultural, and religious reality that leads them to be obedient and compliant within the shared community, and this is what is called internalization.

The entry of industry in 2015 in Patte'ne Cultural Village has changed social relationship patterns to become more complex. The original community members who have settled in Patte'ne Cultural Village mostly worked as farmers (rice farmers), fish farmers, and a small portion worked as Civil Servants (ASN), have experienced a change in work patterns, with most shifting to factory workers, livestock farmers, and gardeners. Spaces and land have changed functions from rice fields and fish ponds to warehousing areas, with the construction of commercial industries like factory warehouses, services, and transportation tools. The change in space and land functions has also led to shifts in work patterns of the original community members, turning them into factory workers, livestock farmers, service providers, and transportation workers, which also impacts changes in the social and cultural relationship patterns of the actors. However, social-religious actions remain maintained and have not experienced changes in their patterns of social behavior.

Before 2015, ownership of space and land (rice fields, fish ponds, gardens) was dominated by indigenous community actors, but gradually after 2015 it shifted to being owned by companies or conglomerates. This change in land and space ownership also caused changes in the work patterns of the indigenous community actors, who became factory workers, livestock farmers, and service providers (boarding houses, small shops, and transportation services), while a small portion remained as farmers, gardeners,

and fish pond farmers. Initially, social relations among the actors were based on types of work, with actors forming homogeneous social relations: farmers with farmers, farmers with fish pond farmers, farmers with gardeners. However, after the industry entered the Tarekat Sufi Khalwadiyah Samman village area, social relations became more complex.

Indigenous community actors build working relationships with factory workers, farmers, and service providers, forming social-religious patterns based on the teachings of the tariqa, where the main actors are the tariqa leaders and their families. These community actors establish social-religious patterns through congregational prayers and collective dhikr (maddate), and social patterns through work and community life. They take care of each other, help one another, and greatly respect the tariqa leaders and their families, creating not only religious social relations but also community social relations. Even though Kampung Budaya Patte'ne, as the center of the Khalwadiyah Samman Sufi Tariqa, has transformed into an industrial area with increasingly complex social relations, the social-religious and community social relationships have not changed much in terms of their patterns and religious practices.

Incoming community actors (both permanent and temporary residents). For those who have settled permanently, most work as factory workers and service providers, building social and religious relationships with the native community actors. They build or rent houses and work as factory employees. These incoming actors develop social and religious relationships with native community actors, fellow factory workers, and business owners, resulting in increasingly complex social relationship patterns. Meanwhile, the actors from incoming communities who don't settle are those who come to Kampung Budaya Patte'ne Maros just to socialize, strengthen religious relationships with the leaders of the tariqa and their families, pray in congregation, and do dhikr together (Maddate). The length of stay for these visiting community actors (temporary residents) is about one week,

and the social relationship pattern that emerges is primarily a religious social pattern.

The leaders of the Sufi orders tend to be more exclusive. The leaders of the Sufi orders (Khalifah/Mursyid) play a role, have duties, and are responsible for building patterns of religious relations. These actors not only develop the order at the central development hub, which is in Patte'ne Maros, but they also consistently maintain social relations with followers of the order in various regions. The leaders of the Sufi orders frequently visit different areas where followers live to build the order, perform congregational prayers, and engage in collective dhikr (Maddate). During birthday celebrations, maulid, and major religious holidays, followers of the tarekat from various regions come to Patte'ne Cultural Village to connect with the tarekat leaders and their families, to celebrate birthdays and maulid together, pray in congregation, and do dhikr together (maddate). The initial relationships among community actors (native residents, newcomers, and religious leaders) emerged based on space, roles, and responsibilities as community members, along with individual desires, wishes, and goals. They build social relationships in Patte'ne Cultural Village as the center of the Khalwadiyah Samman Sufi Tarekat.

The process of social relationships is considered an externalization process, where personal desires, wants, and goals meet at Kampung Budaya Patte'ne as a center of the tarekat. This puts personal motives against the space and function of the village, namely Kampung Budaya Patte'ne, causing the actors to form patterns of relationships that are external or exist outside themselves, and become the religious social reality for the actors. The actors build religious social relationships by crystallizing external motives within shared understanding principles to live together with mutual respect and form a new social reality because the actors live and are present in the cultural village area as a tarekat center. Where the actors work and live together while still viewing the social reality of their community in a cultural village that serves as the center of the spiritual order. This new social reality is understood by the actors as a

process of objectification that gets internalized in their communal life. This social reality takes place in Patte'ne Cultural Village, Maros, South Sulawesi. The new reality that is built through togetherness in the actors' social space is influenced by the leaders of the spiritual order, the village government, the local community actors, and newcomers.

Basically, the pattern of actor relationships in Kampung Budaya Patte'ne Maros has shifted from a homogeneous social relationship pattern to one that changes according to the space or spatial changes of Kampung Budaya Patte'ne, becoming a more complex social relationship pattern. This is because the village, which used to have mostly farmers and fishpond workers, has turned into an industrial village, while still maintaining an understanding of the space, function, and responsibilities of the actors in the cultural village, and at the same time serving as the center of the Khalwadiyah Samman Sufi Order, which carries social, cultural, and religious values inherent to the village.

The Dialectical Process of Actors in Social Action

Patte'ne Cultural Village, which also serves as a center for Sufi orders, is a hub for social and religious interactions, especially for followers of the orders. Social relations based on the current space of community actors are more complex, involving relationships between Sufi order leaders, local community members, village government, and newcomers. Social-religious interactions among these actors have become an inseparable social reality with all the increasingly complex activities of the community. The desires, hopes, passions, and goals of the actors become a new reality through their encounters in the cultural village, which also serves as the center for the orders.

Village government actors carry out their functions and responsibilities based on the roles assigned to them, just as indigenous community members engage in social relations according to their space, duties, and responsibilities. Religious leaders perform their duties and functions

according to their responsibilities while keeping in mind that all actors are within a cultural village with traditions and a place for religious order development. The relationships between these actors have their own dynamics. Village government actors, indigenous community actors, and newcomers each carry out their respective functions and responsibilities, but members of the religious order also collectively practice their order, especially communal prayers and dhikr, whether at the Khalwadiyah Samman mosque or in the homes of the order's followers. The motives, in the form of personal desires, wishes, hopes, and goals of the actors who gather at Kampung Budaya Patte'ne as the center of the Khalwadiyah Samman Patte'ne Maros Sufi Order, are an externalization process. This process unfolds and develops according to space and time to eventually become a shared crystallized desire. The desires, wishes, hopes, and goals of these actors turn into collective desires, wishes, and goals. These actors then engage in a dialectical process and form social reality, obedience, and compliance within the community that arises because the actors live in the cultural village of the order, which is what is called the objectification process. The reality of togetherness, which initially comes from the personal motives of the actors, then develops into a social reality of togetherness as something external and outside the personal actors, becomes a social reality that is internalized in the lives of the actors. Social processes through religious social relations happen with a dialectic between externalization, objectification, and internalization, occurring in stages that are not systematic or simultaneous.

5. Conclusion

The social actions of actors play an important role in the community at the Khalwadiyah Samman Cultural Village, where the actors include religious or tariqa leaders, native community members, village government actors, and migrant community members. These four types of actors have roles, functions, and responsibilities based on their social realities: tariqa/religious leaders are responsible for religious and tariqa social activities, religious

leaders such as the Khalifah/Mursyid lead the tariqa and carry out functions as tariqa leaders (worship, guiding followers in religious commemorations and celebrations); meanwhile, the Imam of Khalwatiyah Samman Mosque leads congregational prayers, Friday sermons, manages the community center, and maintains relationships among residents. Local community actors are responsible for maintaining relationships among residents, building social connections, and contributing to preserving the cultural village by living together with other residents, maintaining the traditions of the cultural village and religious orders, and keeping social relationships among citizens. Village government actors are responsible for running the village administration by carrying out duties and actions to manage village governance, village development, community guidance, community empowerment, and maintaining social relationships. Meanwhile, newcomers in the community also help maintain social relationships among residents by building good connections with locals, acting according to the traditions of the cultural village and religious orders, living together through social actions based on social values and religious/nuritional norms, and fostering togetherness through communal prayers and group remembrance (dzikir).

The way actors operate within a social structure influences social actions and the social structure in communities that follow a Sufi order. The social modalities of the actors and the followers of the order can be seen from the actual

and potential resources they have, due to having institutionalized networks or religious institutions under the name of Tarekat Sufi Khalwatiyah Samman. Having a wide network across various regions with a large number of followers becomes a social modality for the Tarekat Sufi Khalwatiyah Samman. Because it is institutionalized (as a religious social institution), the order socially has a social structure, which includes the order's leader (Khalifah/Mursyid), the Imam, and the followers of the order. Another social modality is the level of trust in the leaders of the order (Khalifah/Mursyid) and the social values and norms inherent in the teachings of the order, values adopted universally, values of maintenance, improving well-being, the presence of traditions of appreciation, and acceptance of the order, so socially and religiously, this order creates general expectations and honesty about values and morality. The economic modality of actors who follow the Khalwatiyah Samman Sufi Order is reflected in their economic ownership, not just as farmers, gardeners, or fish farmers, but also working in industry. Intellectuals, community leaders, and even political leaders, entrepreneurs, and service providers also hold high cultural (symbolic) capital, although the followers come from different social layers with various professions. They can unite in belief or faith in social values and socio-cultural and religious meanings through the teachings of the order. The community actors who follow the order also have good political capital, with followers' involvement in political organizations even reaching the level of being representatives.

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Acknowledgements (Optional)

The novelty found in the research is a concept or theory in the form of a development of the theory from Berger and Luckmann about the social construction of social actions and social relations regarding systematic and simultaneous theoretical reasoning in three dialectical moments: externalization, objectivation, and internalization. The findings and novelty of the concept or theory based on the research findings are a development of Berger and Luckmann's social construction theory, where those three dialectical moments also occur in social actions and social relations but take place in a non-systematic and non-simultaneous way. Berger and Luckmann stated that the logic is precise and appropriate because social reality has characteristics like being plural, dynamic, and constantly changing, so there is a need for specific approaches and observations. The research finding that is the novelty of developing Berger and Luckman's theory is that the social reality of social actors starts from a homogeneous society and then continuously undergoes changes, becoming more complex based on space and roles, happening in a nonsystematic and simultaneous way.

Berger and Luckmann stated that institutionalization is not a stable process, even though institutions have already been established and tend to persist. Due to various historical reasons, however, institutionalized social actions may undergo institutional deconstruction. Research findings show that the Khawaltiyah Samman Sufi Order, as a socio-religious institution, has not experienced institutional deconstruction; in fact, it has become stronger and more enduring up to the present. Even though society

has undergone spatial changes and become more complex, its institutionalization is legitimized by actors and the community. Government actors, through policies, have designated the Patte'ne Marusu Khawaltiyah Samman Village as a cultural village, and this has become an objective reality.

The social identity of followers of a tarekat is a social process, so to realize it, social identity is maintained, modified, or even reshaped. Research findings show that in the social processes of followers of the Sufi Khalwatiyah Samman Tarekat, their social identity is continuously maintained, but it does not undergo modification or reshaping in terms of social actions and social relations based on the tarekat's teachings. The teachings of the Sufi Khalwatiyah Samman Tarekat are continuously preserved, maintained, and passed down through biological and successive strategies. The tarekat's social identity continues to be preserved and maintained in social actions and social relations within the community, allowing it to survive to this day. Bourdieu's theoretical emphasis on the position or power of agents, whether individuals or institutions, within the social structure being determined by the capital they possess has become a research finding. In this situation, it shows that Bourdieu's view is supported by research findings. Social, economic, and cultural capital are actual and potential resources a person has that come from institutionalized social networks.

Bourdieu's view on strengthening modalities in a society through strategies like biological, successive, educational investment, as well as economic and symbolic invasion. Research findings show that not all of the modality strengthening strategies proposed by Bourdieu occur among followers of the Khalwatiyah Samman Sufi Order. The strategy for strengthening modalities is more determined by aspects of biological and successive investment strategies, while economic invasion strategies in social reality are external, outside the social actions of the actors and the followers of the Khalwatiyah Samman Sufi Order. Economic capital is aimed at maintaining and increasing the economic capital that was already possessed. The study found that the modalities of the actors and followers of the Khalwatiyah Samman Sufi Order are eroded externally by newcomer community actors.

The survival and sustainability of the tariqa are further strengthened through a strategy of biological investment, in the form of preserving descendants and ensuring inheritance to prepare a better next generation, followed by a successive strategy trying to pass on wealth to the next generation. In terms of the educational strategy, no new leaders (caliphs/Mursyids) were found outside their descendants, so no new social actors emerged; instead, the leaders act in a biological and successive investment manner. Meanwhile, the strengthening of the symbolic investment strategy is evident in recognition and approval within social reality, acknowledgment of their position, where the tariqa leaders (Caliphs/Mursyids) have a strong influence on social groups; according to the theoretical concept, the more symbolic capital they have, the greater their influence on other social groups. Maddate, which is done with a loud voice accompanied by body movements and thigh patting, is the religious social identity of the Khalwatiyah Samman Sufi Order that isn't found in other orders in South Sulawesi. In social reality, social actions in its teachings one of the main ones being maddate become the main hallmark of the Khalwatiyah Samman Sufi Order and at the same time serve as a social identity within the social network and religious social actions.